

PRASTĀVARATNĀKARA:
AN UNPUBLISHED ANTHOLOGY BY HARIDĀSA

When I was called upon by Prof. Oscar Botto, Director of the Institute of Indology, Turin (Italy) to contribute an article to the Felicitation Volume in honour of Prof. Ludwik Sternbach, my attention was naturally attracted towards a hitherto unpublished work on anthology viz. *Prastā-varatnākara* by Haridāsa. I could not think of any better subject for a work which intended to felicitate the « *Subhāṣitavidyān* ». During my reading of the fasciculus on *Subhāṣita, Gnostic and Didactic Literature* published by Otto Harrassowitz, Wiesbaden (FRG) under the General Editorship of Prof. J. Gonda, I came across a reference of the *Prastā-varatnākara* by Haridāsa¹.

M. Krishnamachariar in his *History of Classical Sanskrit Literature* also referred to Haridāsa and his *Prastāvaratnākara* at several places. Under para 371 Krishnamachariar says — « Haridāsa, son of Puruṣottama, of the Karaṇa clan was an inhabitant of the Mahārāja-Kharagaḍa. Puruṣottama had four sons — Kṛṣṇadāsa, Dāmodara, Nārāyaṇa and Haridāsa. Haridāsa was a worshipper of Gaṇeśa and was proficient in all sciences and arts. He composed *Prastāvaratnākara* in 1614 probably of the Vikram Saṃvat, at Jatapattana during the reign of Varavīrasāhi in 21 chapters on various topics »². Under para 893 Krishnamachariar reiterates that « Haridāsa was son of Puruṣottama of Karaṇa family. His *Prastāvaratnākara* deals with enigmatic composition and was composed in 1557 A.D. »³. Theoder Aufrecht had also taken note of the

* Deptt. of Sanskrit Lucknow University, Lucknow 226007 (India).

1. « X X X Haridāsa's anthology (MS no. 79, Bhandarkar, Reprint 1883-84, p. 56) compiled in 1614 (probably Saṃvat) divided into 22 sections of which the first (*nītiprakaraṇa*) is only preserved », pp. 36-37 (f.n. 204).

2. *History of Classical Sanskrit Literature*, p. 387.

3. *Ibid.*, p. 780.

Prastāvaratnākara and its author Haridāsa in his *Catalogus Catalogorum*. « *Prastāvaratnākara* is a poem treating of various subjects, such as *alaṃkāra*, *nīti*, *jyotiṣ*, compiled by Haridāsa, son of Puruṣottama »⁴, says he and further remarks that « Haridāsa of the Karaṇa family, son of Puruṣottama, and younger brother of Krishnadasa, Damodara, Narayana composed in 1557 — *Prastāvaratnākara* »⁵.

In the *Catalogue of Sanskrit and Prakrit Manuscripts* preserved in the India Office Library (No. 7232), London, there is a mention of a manuscript of the text at serial no. 3620. Its details are as under.

Fol. 1; Card Board; Size 6-5/8 in. x 7-5/8 in.; Elaborately written in Devanāgarī characters in the nineteenth century; 5 lines.

A sentence, written as a caligraphic specimen from the *Rājanīti* section of the *Prastāvaratnākara* of Haridāsa.

The verse is:

*Yah kākinīmaṇapathaprapannāṃ yo manyate niṣkasahasratulyam /
Dāneṣu koṭiṣvapi muktahastantaṃ rājasinḥanna-jahāti lakṣmīḥ //*
*Prastāvaratnākare rājanītau*⁶.

Incidentally a manuscript of the *Prastāvaratnākara* of Haridāsa is preserved in the Manuscripts collection of the Akhila Bharatiya Sanskrit Parishad, Lucknow (India). It is catalogued on p. 234 and p. 509 of the *Catalogue of Manuscripts in the Akhila Bharatiya Sanskrit Parishad*, Lucknow (India), compiled by Shri D. R. Juyal and published in the year 1963. The details of the Ms. are as under:

Accession no.	696
Name of the work	<i>Prastāvaratnākara</i>
Name of the Author	Haridāsa
Material	Paper
Script	Devanāgarī
Size	23 × 11.5 cm.
Number of folio	104
Lines per page	9
Extent (in <i>Anuṣṭubh</i>)	1638
Complete/Incomplete	Complete
Condition	Old
Source	Shri Gopal Chandra Sinha Retd. Distt. Judge, Lucknow

4. *Catalogus Catalogorum*, p. 360.

5. *Ibid.*, p. 757.

6. This occurs as verse no. 80 on p. 18R of the manuscript under discussion and read as under:

*Yah kākinīmapyathaprapannāṃ yo nviṣyate niṣkasahasratulyam /
kāle ca koṭiṣvapi muktagātrastaṃ rājasinḥ na jahāti lakṣmīḥ //*

The MS. opens as:

Śrīgaṇeśāya namaḥ //
Vande taṃ gaṇanāthamāryamanaghaṃ dāridryadāvānalaṃ
Yaṃ natvā surakoṭayaḥ prabhuvaraṃ siddhiṃ labhante parāṃ /
Suṇḍādaṇḍavidhūyamānasamalaṃ saṃsārasindhostariṃ
Sindūrārūnavigrahaṃ paripataddānāmbudhārāvṛtaṃ //

and ends as:

Gṛhapraveśe dāhaḥ syācchayanam niṣphalaṃ bhavet /
Vṛṣabhāśvagajārohaṃ sarvaṃ caiva tu varjayet // 274 //
Iti Śrīkaraṇakulālaṃkārapuruṣottamasūnuharidāsaviracite
[prastāvaratnākare jyotiḥśāstraprakaraṇam samāptaṃ //
Subhaṃ // 3 //
Rasanetranidhiścandre śrāvaṇe śuklapakṣake /
Saptamyaṃ bhṛguvāre ca Jagannathopyaṭīlikhat //
Paṭhanārthaṃ Ambikāprasādasya //

It appears from the above that the MS. preserved in the collection of the Akhila Bharatiya Sanskrit Parishad, Lucknow (India) was copied in 1926 (Vikrama Saṃvat?) by Jagannātha for some Ambikādāsa, but it was composed about three hundred years earlier in Vikrama saṃvat (?) 1614, a date which is given by the author himself in the following verse:

Varṣe vedarasārasendrakulite māghāsīte pañcamī /
Hastārke Varavīrasāhanṛpateḥ śrīmadgaḍhāpattane //

According to Prof. Sternbach the work is divided into 22 Sections, but according to the list of contents, as given in the *Prastāvaratnākara* itself, the number of Sections is only 21⁷. In fact the number of Sections is 20 only, which comes to 21 by counting the first Section named as *Anukramaparicchedaḥ* (the chapter enumerating the contents) among the number of chapters. Similarly Prof. Sternbach's number (22) can be arrived at if the Section dealing with the praise and censure of women is taken as two separate Sections. Some of the Sections are further divided into sub-sections.

The Section on good and bad omens (*śakunaśubhāśubha*) has 6 sub-sections, that on Palmistry (*sāmudrika*) has 2, the one dealing with amusements (*Kautuka*) has 23 and the one on Astronomy (*Jyotiḥśāstram*) also has 23 sub-sections. According to the *Anukramapariccheda* the subject matter of the *Prastāvaratnākara* is as follows:

1. Nīti, 2. Rājanīti, 3. Prakīrṇākhyāna, 4. Anyokti, 5. Dhanaprasaṃsā,
6. Sajjanaprasaṃsā, 7. Udyamākhyāna, 8. Daivākhyāna, 9. Durjananindā,
10. Kūṭākhyāna, 11. Sadācāra, 12. Dharmākhyāna, 13. Strīnindāprasāṃse,

7. Evaṃ prakarṇānyatra kathitānyekaviṃśatiḥ //

14. *Tarumahimā*, 15. *Rāgākhyāna*, 16. *Śakunaśubhāśubha*, 17. *Sāmudrika*, 18. *Svapnādhyāya*, 19. *Kautukam* and 20. *Jyotiḥśāstram* ⁸.

All the Sections, except those on *Daivākhyāna*, *Strīnindāpraśaṃse*, *Tarumahimā* and *Rāgākhyāna*, have a colophon at the end ⁹. It is clear from the colophon that the author Haridāsa was son of Puruṣottama of the Karaṇa family ⁹. Luckily the author has given a detailed account of himself in the opening verses just after paying obeisance to Gaṇeśa and Sarasvatī. According to this account, there lived in the great kingdom known as Kharagaḍha Puruṣottama of the Karaṇa family. He was a great scholar and had four sons of immense glory. Among them the eldest was Kṛṣṇadāsa, the best of the nobles and the youngest was Haridāsa himself ¹⁰. The names of his two elder brothers are not given in the MS. under review. However, Krishnamachariar has given their names as Dāmodara and Nārāyaṇa ¹¹. In our MS. the original reading, perhaps due to the slip of the pen of the scribe, is « *Dāmodaraparāyaṇau* », but the lengthening of « *pā* » was corrected by him as « *pa* ». Perhaps the MS. to which Krishnamachariar had an access was not corrected and read as « *Dāmodarapārāyaṇau* ». Thinking that this reading did not convey any sense he might have taken it as « *Dāmodaranārāyaṇau* » and came to the conclusion that Haridāsa's two brothers immediately elder to him were Dāmodara and Nārāyaṇa. Haridāsa was a great devotee of the Lord Gaṇeśa ¹².

After a salutary sentence for the Lord Gaṇeśa the author starts with offering benediction to him and the first verse is composed by the

8. *Athānukramaṇikā* /

Kriyatenukramah spaṣṭaḥ subodhārthaṃ subhāsitam /
Nitiḥ prathamato jñeyā rājanīti tataḥ paraṃ //
Atha prakīrṇakākhyānamanyoktiśca tathaiva ca /
Dhanaprasaṃsābhimatā sajjanānām praśaṃśanam //
Udyamākhyānamaparaṃ daivākhyānamataḥ paraṃ /
Durjanānām tathā nindā kūṭākhyānakameva ca //
Sadācārastato jñeyo dharmākhyānavimīśritaḥ /
Strīṇāṃ nindāpraśaṃse ca tarūṇām mahimā tathā //
Rāgākhyānam śākunikamatha sāmudrikaṃ matam /
Svapnādhyāyaḥ kautukāni proktāni vividhāni ca //
Jyotiḥśāstram tato jñeyam ratnakośātsamuddhṛtam /
Evam prakaraṇānyatra kathitānyekaviṃśatiḥ //, p. 2V.

9. *Iti śrīkaraṇakulālaṃkārapuruṣottamasūnuharidāsaviracite prastāvaratnākare... paricheḍaḥ.*

10. *Khārāgaḍhe mahārājye karaṇaḥ puruṣottamaḥ /*

Āsitprājñāḥ satām śreṣṭhāḥ kulaśīlayutaḥ kṛtī // 5 //
Abhavaṃstanayastasya catvāro bhūritejaśaḥ /
Teṣāṃ śreṣṭhāḥ Kṛṣṇadāso guṇaiḥ śreṣṭhastu sattamaḥ // 6 //
Tasyānujau mahātmānau dāmodaraparāyaṇau /
Kaṇiṣṭho haridāsobhuvighnarājasya sevakaḥ // 7 //

11. Puruṣottama had four sons, Kṛṣṇadāsa, Dāmodara, Nārāyaṇa and Haridāsa, *History of Classical Sanskrit Literature*, p. 387.

12. *Kaṇiṣṭho haridāsobhuvighnarājasya sevakaḥ //*, p. 2R.

author himself¹³. It follows a verse in praise of the same deity and the goddess of learning (*Sarasvatī*). All these verses have been picked up from the writings of other poets. The author claims that he is compiling the work for the pleasure of the noble and for terrorising the ignoble and in doing so he has consulted a number of works on Astronomy, *Brhatkathā*, *Smṛtis*, *kathās*, Cāṇakya's *Arthaśāstra*, works on palmistry and those dealing with omens and medicine¹⁴. The date of the completion of the work, as given by the author himself, is the fifth day of the dark fortnight of Māgha (month of the Hindu calendar) in the year 1614 (Vikram samvat?) and it was compiled in the Gaḍhāpattana under the reign of the king Vīra Sāha¹⁵.

Some of the twentyone Sections are further divided into subsections. The number of verses in each Section are as under:

Page No.	Subject	Number of verses
1. IV-3R	<i>Anukramaparichedaḥ</i>	15
2. 3R-13R	<i>Nīti</i>	123
3. 13R-24R	<i>Rājanīti</i>	151
4. 24R-28V	<i>Prakīrṇākakhyāna</i>	72
5. 28V-35R	<i>Anyokti</i>	65
6. 32R-36V	<i>Dhanaprasaṃsā</i>	18
7. 36V-40V	<i>Sajjanaprasaṃsā</i>	48
8. 40V-41R	<i>Udyamākhyāna</i>	11
9. 41R-43V	<i>Daivākhyāna</i>	31
10. 43R-45R	<i>Durjananindā</i>	17
11. 45R-48V	<i>Kūṭākhyāna</i>	42
12. 48V-57R	<i>Sadācāraprasaṃsā</i>	140
13-14. 57R-60R	<i>Strīnindāprasamse</i>	43
15. 60R-61V	<i>Tarumahimā</i>	24
16. 61V-62R	<i>Rāgākhyāna</i>	12
17. 62R-68V	<i>Śakūnaśubhāśubha</i>	
(i) 62R-65R	<i>Yātrāśubhāśubhalakṣaṇāni</i>	35
(ii) 65R-65V	<i>Pallīśubhāśubhavicāraḥ</i>	8

13. Vande taṇ gaṇanāthamāryamanaghaṇ dāridryadāvānalaṇ
 Śuṇḍādaṇḍavidhūyamānasamalaṇ saṃsārasaṇḍhostarim /
 Yaṇ natvā surakoṭayaḥ prabhuvaraṇ siddhiṇ labhante parāṇ
 Śiṇḍūraruṇavigrahaṇ paripataddānāmbudhārāvṛtaṇ // 1. //
 (Haridāsasya), p. 1V.

14. Jyotiḥśāstrabrhatkathāsmṛtikathācāṇikyasāmudrikān
 Granthān śākunayaṇca tatra carakān kāvyādikāṇścāparān /
 Ālocya prayatammude matimatāṇ bhūtyaiva duṣṭātmanāṇ
 Vijñāḥ śrīharidāsa eva tanute prastāvaratnākaraṇ // p. 2R.

15. Varṣe vedarasārasendrakulite māghāsīte paṇcamī
 Haṣṭārke varavīrasāhaṇpateḥ śrīmadgaḍhāpattane /
 Puṇye(na)nārmadakoṭīrīrthaviṣaye sampūrṇatāmāgamad-
 Vijñāḥ śrīpuruṣottamātmajakṛtau prastāvaratnākaraḥ //

(iii)	65V	<i>Śṛgālah</i>	4
(iv)	65V-67R	<i>Śṛgālīśakunaṃ</i>	18
(v)	67R-67V	<i>Khaṃjarīśakunaṃ</i>	7
(vi)	67V-68V	<i>Kākaśubhāśubhaceṣṭitāni</i>	1+(Prose)
18.	68V-74V	<i>Sāmudrika</i>	
(i)	68V-71R	<i>Puruṣalakṣaṇam</i>	44
(ii)	71R-74V	<i>Strīlakṣaṇam</i>	56
19.	74V-77R	<i>Svapnādhyāyah</i>	43
20.	77R-86V	<i>Kautukam</i>	
(i)	77R-81R	<i>Vaśikaraṇam</i>	61
(ii)	81R	<i>Stānotthāpaṇa</i>	2
(iii)	81R	<i>Lomapātanaṃ</i>	3
(iv)	81R	<i>Lomajananaṃ</i>	1
(v)	81V	<i>Mukhakaṇṭakāharaṇam</i>	2
(vi)	81V	<i>Dadhijanaṇam</i>	2
(vii)	81V	<i>Sarvajvaravināśanaṃ</i>	1
(viii)	81V	<i>Vādhiryanāśanaṃ</i>	1
(ix)	81V	<i>Netraroganāśa</i>	1/2
(x)	82R	<i>Gāyanārthamauṣadhāni</i>	4-1/2
(xi)	82R-83R	<i>Sastravāraṇam</i>	12
(xii)	83R	<i>Vidyudvāraṇam</i>	4
(xiii)	83R	<i>Kalpasthāna</i>	1
(xiv)	83R-83V	<i>Udantīkalpaḥ</i>	5
(xv)	83V	<i>Triphalākālpaḥ</i>	3
(xvi)	83V-84R	<i>Bhr̥ṅgarājakālpaḥ</i>	2-1/2
(xvii)	84R	<i>Viḍaṅgakālpaḥ</i>	1
(xviii)	84R	<i>Bhallāṭakālpaḥ</i>	1-1/2
(xix)	84R	<i>Aśvagandhakālpaḥ</i>	2-1/2
(xx)	84R	<i>Pāṇīyakālpaḥ</i>	2-1/2
(xxi)	84R-84V	<i>Keśaraṇjanāni</i>	7
(xxii)	84V-86R	<i>Sthāvaraṇgamaviṣāpaharaṇam</i>	20
(xxiii)	86R-86V	<i>Vṛścikacikitsā</i>	12
21.	87R-104V	<i>Jyotiḥśāstraṃ</i>	
(i)	87R-88V	<i>Sāmānya</i>	30
(ii)	88V-90R	<i>Navagrahagocaraphalaṃ</i>	13
(iii)	90R-90V	<i>Tārāphalaṃ</i>	5
(iv)	90V-91R	<i>Strīṇaṃ prathamārtaphalaṃ</i>	11
(v)	91R-92R	<i>Niṣiddhakaraṇam</i>	12
(vi)	92R	<i>Śimanta</i>	4
(vii)	92R-92V	<i>Jātākarma (dīmbhacakraṃ)</i>	6
(viii)	92V-93R	<i>Gaṇḍāntaḥ</i>	10
(ix)	93R-93V	<i>Snāna</i>	3
(x)	93V	<i>Annaprāśanaṃ</i>	2-1/2
(xi)	93V-94R	<i>Kṣaurākarma</i>	7-1/2
(xii)	94R	<i>Karṇavedha</i>	2
(xiii)	94R-95R	<i>Vratabandhaḥ</i>	12

(xiv)	95R	<i>Vidyārambhaḥ</i>	4
(xv)	95R	<i>Vārādiśūlaṃ</i>	1
(xvi)	95R-96R	<i>Yātrāprakaraṇaṃ</i>	15
(xvii)	96R-96V	<i>Yoginīcakram</i>	8
(xviii)	96V-97V	<i>Kṛṣiprakaraṇaṃ</i>	14
(xix)	97V-100R	<i>Gr̥haprakaraṇaṃ</i>	67-1/2
(xx)	100R-102R	<i>Devapratiṣṭhā</i>	14-1/2
(xxi)	102R	<i>Gokrayavikraya</i>	3
(xxii)	102R	<i>Rājābhīṣecanaṃ</i>	1-1/2
(xxiii)	102R-104V	<i>Yātrā</i>	27-1/2

Thus, the total number of verses in the manuscript of the *Prastāvaratnākara* under discussion is 1,454, besides a few prose sentences scattered here and there in the *Rājanīti* Section and sub-section *kākaśubhāśubhaceṣitāni* under the Section *Śakunaśubhāśubhaṃ*. A large number of these verses occur in the *Sārṅgadharapaddhati* and the *Subhāṣitaratnabhāṇḍāgāraṃ*. Besides, they have been collected from other sources such as *Āryāsaptasatī*, *Bhallaṭaśatakam*, *Bhartr̥hariśatakatrāyam*; *Bhojaprabandha*, *Cāṇakyanītisāra*, (*Laghu*) *cāṇakyaśatakam*, (*Vr̥ddha*) *cāṇakyaśatakam*, *Daśarūpaka*, *Garuḍapurāṇa*, *Hanumannāṭika*, *Hitopadeśa*, *Mahābhārata*, *Manusmṛti*, *Matsyapurāṇa*, *Mṛcchakaṭika*, *Padmapurāṇa*, *Pañcatantra*, *Śiśupālavadha*, *Vānarāṣṭaka*, *Vānaryāṣṭaka*, *Viddhaśalabhañjikā*, *Vikramacarita*, *Vikramorvaṣīyam*, *Yājñavalkyasmṛti* etc. The entire section on *Jyotiḥśāstra* has been collected from the *Ratnaśoṣa*¹⁶. Similarly, the Sections on *Śakunaśubhāśubha*, *Sāmudrika*, *Svapnādhyāya*, and *Kautukam* also appear to have been collected from the same source. Due to shortage of time and space at my disposal it is not possible for me at this stage to trace and give in detail the source of each and every verse occurring in the *Prastāvaratnākara*. I leave it as well as a comprehensive study of the work to the Introduction of the Critical Edition of the text which will be brought out in due course of time.

16. *Vināyakaṃ praṇamyāhaṃ bālānāṃ hitakāmyayā /*
Uddhṛtaṃ tu mayā kiñcicchāstragauravakāraṇaṃ //
Chhandolākṣaṇasamuktāṃ nakṣatrāṇāṃ samuccayaṃ /
Samkṣepeṇa paraṃ jñānaṃ ratnaśoṣāsamuddhṛtaṃ //

Prastāvaratnākara, p. 87R, vv. 1-2.